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brother who was contemplating settling in Indiana: "I do not want him to go into a free state if it can be avoided, for he would probably become an abolitionist; and then in the event of trouble between North and South he would stand on one side, and we on the opposite." And again in 1856, when he was about to invest in western lands, he wrote:

And say to him that I design following out his idea of locating some land in a Northern state, but that I am a little afraid to put much there for fear that in the event of a dissolution of the Union that the property of Southerners may be confiscated. I want to locate about three thousand acres, maybe a little more; and if I can please myself, will probably put about one-half of it in a Northern state.

Of Jackson's part in the war not much is said in this book. Perhaps a little that is new is offered in the evidence of his extreme desire to be placed in command of an army to rescue western Virginia from the North, a task at which Lee failed and on which Floyd lost a reputation already on the decline. It was a little strange that this West Virginian, reared in the atmosphere of toil and privation, should have been the hottest advocate of the great planter's cause. But so it was with almost all successful men in the Old South.

On the mooted question of who was responsible for the failure to crush and capture McClellan during the Seven Days' battles in 1862, that open sore which General E. P. Alexander laid bare a few years ago in his *Military Memoirs*, nothing is said or hinted in this volume. Perhaps there are no letters now extant on that subject. But of the cordial dislike of Jackson for Jefferson Davis there is proof enough. Mr. Arnold has added very considerably to the literature of Jackson and he has done his part of the work well and acceptably, without parade or undue hero-worship.

WILLIAM E. DODD.

*The Religious History of New England: King's Chapel Lectures.*

By JOHN WINTHROP PLATNER and Others. (Cambridge: Harvard University Press. 1917. Pp. v, 356. \$2.50.)

THESE Lowell Institute lectures were given in a venerable place, the earliest chapel of the Church of England in Massachusetts, which after a century became the earliest Unitarian church in America. The co-operation of representatives of eight religious denominations who show unfeigned amiability to one another indicates that the old hostilities are wholly ended and that federative inclinations have begun. If liberty is such a solvent, the pity is that the principle of *cujus regio ejus religio* which Dr. Horr cleverly and fitly applies to the Congregationalist Supremacy did not end the sooner.

The scale of these lectures did not allow much enrichment to our knowledge of fact, though the synoptic view which the reader here obtains is certainly enrichment of knowledge. The story being well estab-

lished there has been time for the reflection and valuation that transmutes knowledge into wisdom, such garnered wisdom as is found in Dean Fenn's thoughtful account of the Unitarian movement or Rufus Jones's illuminating psychological elucidation of Quakerism.

Profitable as these surveys are, it is to be regretted that certain questions concerning this group life have not been more distinctly considered. How, for example, did the Calvinist system begin to lose its hold even in the days of its ablest and most vigorous exposition? Dr. Horr suggests that the weakening of Calvinism among the Baptists was a part of their opposition to the Standing Order, resentment of a policy involving dislike of a theology. An Arminian would answer that here as elsewhere a conscientious study of the Bible bred Arminianism. Dean Hodges fails to notice that the drift to Episcopalianism in the eighteenth century was due in very large part to the Arminianism of its preachers, who were more subject to English influence. As for the breakdown of Calvinism in its Congregationalist stronghold, Dr. Platner wisely, but too briefly, refers to the influence of the eighteenth-century political literature which certainly presented a view of the natural man disruptive of the whole Calvinist system.

How denominational growth was related to differentiations of social class is another pertinent question. The remarkable growth of the Baptists at the end of the eighteenth century is mentioned without explanation. That growth is certainly related to social and political divisions as explained in the *Diary of William Bentley* (II. 127, 425; III. 271). An explanation of this kind is offered by Dean Fenn (p. 112) for the lack of growth of Unitarian churches.

If one asks how denominational organization came out of autonomous congregations, satisfaction is again denied. Dr. Horr's interesting suggestion that foreign missions practically made the Baptists a denomination is probably not the whole truth, and it is surprising to hear nothing of Jedidiah Morse's strenuous efforts to give a semi-Presbyterian organization after the Connecticut model to the Congregationalist churches of Massachusetts, efforts which were intimately connected with the divisions of Congregationalism in 1815.

FRANCIS A. CHRISTIE.

*Early Philadelphia: its People, Life, and Progress.* By HORACE MATHER LIPPINCOTT. (Philadelphia and London: J. B. Lippincott Company. 1917. Pp. 340. \$6.00.)

THE history of old Philadelphia has been written a number of times. Watson's *Annals*, Scharf and Westcott's *History*, the *Logan Correspondence*, Proud and Gordon, Franklin's papers, the *Records* of the Assembly and Council, and many other books and letters give information concerning colonial and revolutionary times which has been worked over with more or less fidelity by different authors.